The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE NEED OF EARNEST PRAYER

Hardly any one would contradict the assertion that we are living in strange and serious times. The days in which we are living are days of growing and glowing intensity; they are days of upheaval, revolution, unrest, agitation and confusion. The whole world is on fire. Everything seems to be in the white heat of an intense passion. Things are transpiring with astounding rapidity and great changes take place, sometimes, almost over night.

The world is undertaking great things and is grappling with them with great intensity. Profound issues are at stake and the world lays hold upon them with a feverish passion. Everything we can think of, in the political, commercial and social realm, moves forward under the mighty impulse of a super-human energy. The spirit of the age is aglow with super-human passions and manifests itself in super-human deeds. Those of us who know God's Word and purposes, and so also the drift of things can easily see the foreshadowing of the coming super-man, the antichrist. Yes, we repeat: the whole world is on fire. In worldly things intense passion and glowing earnestness are made manifest.

But, in things spiritual, in general, there is great indifference and carelessness. Here things are usually neglected if not entirely ignored. And then, we need to remind ourselves of the fact that the intense worldliness by which we as Christians are surrounded has its deadening effect upon us, unless we live very close to God. But it also has a deadening influence upon the souls of men all about us. Everywhere prevail and abound hardness of heart and gross indifference to the Word and things of God. But few Christians undertake great things for God, and in the things of God there is but little intensity and passion. The person and work of our blessed Lord Jesus Christ are being belittled, reproached and ignored. The Word of God is being rejected and despised and the exploitations of human reason are exalted. The Blessed Holy Spirit is being resisted, grieved and quenched, and in many instances crowded out and the plans and resources of man substituted. Souls are languishing, starving and weak for lack of true spiritual nourishment, while many, many are perishing without a hope in Christ and the possession of salvation and eternal life. And who cares? Who really lays these things to heart? Are they not important enough? Is it not worth the while?

Indeed, these are the supreme things of life. Before them everything else pales into insignificance, in importance and value. So then, we ask: What can we as Christians do that will enable us to be useful and victorious in the midst of the awful tide of worldly passion that now sweeps over the world with cyclonic speed and force? What can we do that will enable us to be fruitful in service for God, and, to arouse the sleeping saints and win lost souls for Christ? Wherein lies the secret power to make impressions upon the hearts and lives of men, with the Truth of God? This question is of the utmost importance to those of us who are called to minister in the Word and to deal with souls.

One of the most potent and powerful factors in a Christians life is prayer. We need chiefly prayer—earnest prayer—prayer that is inspired and indicted by the Holy Spirit and that moves the very depth of the soul to "strong crying and tears." We need prayer that is born in a deep passion and that is the out-breathing of glowing intensity. We need prayer that is prompted by a real sense of need and that is the outflow of the Spirit of prayer —the Holy Spirit—having full possession of our hearts and lives. We need to "strive" in prayer and to agonize. We need prayer that moves to intercession and soul agony. We need prevailing prayer—prayer that moves our hearts and also the heart of God.

This will help us reach the lost and to prepare and make ready the Bride of Christ. This will make our lives real fruitful for God and make our ministry effective. Prayer will unctionize our lives. Prayer brings power. Prayer brings victory. Prayer will keep us in vital touch with God and will enable the Holy Spirit to work in and through us. Prayer links human weakness with Divine Omnipotence and brings help and blessing from God. Prayer moves the heart that moves the arm that can move the world. Prayer promotes fellowship and communion with God and so brings Divine energy, glow and passion into our lives. Prayer makes God real to us and so enriches in spiritual experience.

Again we say: Prayer is a great and potent factor in a Christian's life. The greatest and most harmful neglect of which a child of God can be guilty is the neglect of prayer. The child of God who neglects prayer robs himself of spiritual blessing, power and usefulness. A prayerless life is a powerless life, a passionless life and so also a fruitless life. The value of prayer is humanly inconceivable.

Dr. Guthrie has aptly and beautifully said, "Prayer is the wealth of poverty, the refuge of affliction, the strength of weakness, the light of darkness. It is the oratory that gives power to the pulpit; it is the hand that strikes down Satan and breaks the fetters of sin; it turns the scales of Satan more than the edge of the sword, the craft of the statesman, or the weight of the scepter; it has arrested the wing of time, turned aside the very scythe of death, and discharged Heaven's frowning and darkest cloud in a shower of blessing."

Prayer is one of the real secrets of success. It is said that a minister once passed by a man working on the road. The man was kneeling so he might get at his work better. The preacher seeing this, remarked, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you don't work on your knees," was the unexpected reply. And how apt this reply. Beloved in the Lord, we need a great deal of knee work in these days. Prayer will enable us to overcome the awful hardness of heart prevailing to-day, because of the terrible worldliness abounding. Shall this be a challenge to us for more earnest prayer! May the Lord lay upon our hearts a real burden of prayer. Amen.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 2244 North 29th St., Philadelphia, Pa.

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Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

Send all money for the magazine to Clarence E. Mason, 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. **Prompt renewal will greatly help the work.**

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. **We thank you all for your sympathetic co-operation.**

INFORMATION OF GENERAL INTEREST

GREETING NEW SUBSCRIBERS

During the past month a goodly number of new subscriptions to the magazine have been added to our list. We extend to each new subscriber our most hearty personal greeting. We heartily welcome one and all into our growing circle and trust the magazine may prove a great blessing to all our readers, both old and new.

INTRODUCE THE MAGAZINE

Many of our readers, we feel assured are seeking to interest their friends in the "European Harvest Field." In fact, we have the positive proof and the substantial evidence that some of them are at work along this line, in the subscriptions received during the past month. We greatly appreciate all such effort and trust that all our readers will do what they can to help us introduce the magazine among their friends. Remember, beloved, it is not a money-making proposition, but a work of love for the Lord to help evangelize Europe's millions. Send us a dollar ($1.00) for your own subscription if you are not now a subscriber, or if your subscription has expired, send us the same amount for the renewal. Why not also subscribe for the magazine for some friend or friends of yours? Let us hear from you at once as we need your co-operation in this matter. Sample copies are gladly furnished.

NEEDFUL HOME EXPENSES

It will be needless to say that in order to administer the work of the Fellowship there are some necessary Home Expenses, such as office rent, capable office help, the publishing of the magazine, postage, etc. It is our desire and prayer that the Lord may lay it upon the hearts of our readers and friends to stand by us regularly in the care of the necessary Home Expenses. **Why not add a special amount for this purpose, when you send us a contribution for the work? Why not send us monthly a contribution for this purpose?** With the necessary Home Expenses taken care of in this way, we could send all the funds that come in to the needy mission field. Please pray about this. We assure you that we are seeking to administer the work at the lowest possible expense.

A STATEMENT REGARDING THE CO-OPERATING SOCIETIES

We call particular attention to a statement regarding the work and officers of the co-operating societies of the Fellowship, found in the back part of the magazine, entitled, "American European Fellowship for Christian Oneness and Evangelization." The statement gives general information regarding the work of the different co-operating societies and indicates who the men are that are standing in back of the various societies. Read it carefully and observe the items of interesting information it contains.

A GOOD LETTER FROM A WARM FRIEND

"Peace" Niagara Falls S., Ontario.
June 16, 1925.

DEAR MR. HOTTEL:—

"I have been deeply interested in your new paper and the work it outlines, and I believe God is going to bless it greatly, because it stands for the binding up of the dislocation in the Church of Christ, and for the oneness of the One Spirit.

"I enclose five dollars subscription, and hope to send more later.

"Enclosed you will find a short article on a subject about which I feel very deeply—the unity among brethren (not Church 'Union' but Christian unity!).

With our united regards,

Yours in Christ,
MRS. HOMERA HODGSON.

THE NEED FOR CLOTHING

There is still great need for clothing and shoes among the destitute and suffering people of Europe. The most pathetic and urgent appeals reach us from time to time, for help along this line. Some of the reports from the field that are found in the magazine, month by month, give information of the great poverty and suffering of many who are utterly destitute.

We ask all our readers to please remember this need. What if we were destitute of food and clothing? Would we appreciate help? Shall we be careless and unheeding to the appeals of need? We know that all our readers join us in one great chorus saying "no." Please tell your friends and neighbors about the need for clothing and shoes and ask them to join you in sending whatever possible. Address all packages to **AMERICAN RELIEF MISSION, CARE ABERCROMBIE CORPORATION, 108—26 Dobbin Street, Brooklyn, N. Y.** Package should be carefully addressed and fully prepaid.

THE EDITOR'S SECRETARY

In the May number of the magazine we called attention to the fact that in view of the Editor's having accepted the position of Home Director of the American-European Fellowship for Christian Oneness and Evangelization and the editorship of the "European Harvest Field," in addition to all the other work already resting upon him, it was needful for him to have a personal secretary to help him with his work. We asked for prayer that the Lord would lead in securing the proper person and also, that He would supply the needed funds to remunerate the person if he were forth-coming, so that none of the missionary funds needed to be used for this purpose. It will be remembered that the Home Director and Editor does not receive one cent of remuneration for his services in connection with the missionary work and the magazine, but he gives these freely for the sake of the Lord and the lost.

We are glad to say that the Lord has graciously led in the above mentioned matter. Mr. Eugene Sanders of Palmyra, Pa., a consecrated young man has agreed to become secretary to the Editor, and on Monday afternoon, June 22nd he arrived at Altoona to take up his work. The funds for his remuneration are not yet all in evidence, but we are trusting the Lord to supply all that is needed for this purpose. Friends of the Editor's Bible class at Detroit, Mich. are greatly interested in the matter and already a goodly number have expressed their purpose to give monthly a certain amount. Several members of the Church of which the Editor is the pastor have also expressed a similar purpose, while several friends have already sent small contributions. **WE WISH TO STATE CLEARLY AND DEFINITELY THAT IF MORE MONEY IS RECEIVED FOR THIS PURPOSE THAN WHAT IS ACTUALLY NEEDED, THE BALANCE WILL BE USED FOR MISSIONARY WORK.**

Perhaps your Master knows what a capital plowman you are, and He never means to let you become a reaper, because you do the plowing so well.—*Spurgeon.*

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

INTEREST IN SOULS

"Am I my brother's keeper?" *(Gen. 4:9).*
"He first findeth his own brother Simon, * * and he brought him to Jesus" *(John 1:41, 42).*

There is a marked and striking contrast between Cain and Andrew. Cain represents the hard and selfish spirit of the man of the world; Andrew represents the first instinctive impulse of a new-born soul. Cain spoke as if he had no responsibility at all toward his brother, and he did so because he had already given vent in his murderous act to the meanness and the selfishness of his unbelieving heart. His unbelief in God lay at the bottom of his meanness and his selfishness. Had he believed God, he would have felt and acted differently toward his brother Abel.

Andrew believed in Christ; he had already become a disciple of His and then went for his brother and brought him to Jesus. The secret of his interest in and concern for his brother lay in his faith in Christ. Because he believed in Christ, he was in possession of a new and spiritual life, which instinctively led him to bring his brother to Jesus, whom he had learned to know and love. One of the first impulses of a Heaven-born soul is the instinctive desire to see others saved. The new-born soul has an interest in the souls of others. How sad that this impulse should so often be so soon quenched by the native selfishness of human nature, instead of being nurtured by prayer and fed by the trustful yieldedness to the Holy Spirit. How needful it is that God's people should be possessed by a passion for souls and a deep interest in the lost.

THE SETTLED WORD

"Forever, O Lord, thy word is settled in heaven" *(Ps. 119:89).*

What a precious, cheering and comforting thought! The Word of God that is so little heeded, and so much ridiculed, and so boldly denied in these days, settled in Heaven! Yes, praise the Lord, that even though on the earth it is trampled under foot and trodden down into the dust, in Heaven it is honored, obeyed, and established. This is the Word that speaks to our heart as no other word can, the Word that instructs, guides, rebukes and comforts. It is the Word of God and it is settled in Heaven.

Yes, the Word of God was settled in Heaven before even the Holy Spirit possessed a human being, and caused him to write one word of it, before ever any man took a pen in his hand to write it. When God would have it written, He must make choice of the writers. "Holy men of God spake as they were moved by the Holy Ghost" *(II Peter 1:21).* Being moved by the Holy Spirit; or more literally borne along by the Holy Spirit, the words they uttered are the Word of God. And **it is settled in Heaven,** the whole Word from Genesis 1:1 to Revelation 22:21, and that **forever settled.** It stands as sure and secure as the Eternal throne of the Eternal God. The man or men who deal deceitfully and treacherously with the Word of God are directly laying hold of God Himself who spake it in its precious Divine fullness and power. What fools men be for meddling with the precious Word of God. Let the child of God rest in the faithful Word of the Lord and trust in it in all simplicity of faith. It abides like the Lord, and not one jot or tittle can ever fail. Let not the child of God be afraid that it will be destroyed or robbed of its power. This can never be. **it is settled forever in Heaven.**

SPIRITUAL GIFTS

"Now there are diversities of gifts, but the same Spirit" *(I Cor. 12:4).*

Ministry is one of the great things connected with the Church of Christ, and with every individual member of the same. Gifts are Divinely bestowed for ministry and not for display or self-**advancement.** The Divine revelation concerning the bestowment of spiritual gifts is most beautiful and most simple. We have two phases of this great truth in the Epistles, the one in the Ephesian Epistle and the other in the Corinthian Epistle.

In the Ephesian Epistle we are informed that the Spirit-gifted men the Risen Christ, as the Head and Lord of the Church, has bestowed upon the Church are for the purpose of spiritual ministry. It is written:

> "And He gave some, Apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry" *(Eph. 4:11, 12).*

The Apostles, Prophets, evangelists, pastors and teachers are themselves the gifts the Lord has bestowed upon the Church for the work of the ministry. These men, as gifts to the Church, the Holy Spirit has endued with gifts according to His own sovereign will. These Spirit-gifted men, especially the evangelists, pastors and teachers are now with the Church—themselves members thereof. They are not something outside of the Church, but a very vital part of it. The Church is to grow unto maturity and perfection and this is to be accomplished by ministry.

But the ministry in the Church is not left entirely to these Spirit-gifted men; they are rather to accomplish by their ministry the preparation for ministry of the various members of the Church. They have been bestowed upon the Church by the Lord "for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ" *(Eph. 4:12, A. S. V.).* All the saints are to minister, and these Spirit-gifted men in their ministry are to prepare them for ministry.

In I Cor. 12 we have an additional revelation concerning spiritual gifts and ministry in the Body of Christ. We are here informed that the Holy Spirit endues the members of the Body of Christ with spiritual gifts, for the varied and manifold ministries needful for its mutual edification. There are various services needful in the Body of Christ, and so the Holy Spirit endues the members thereof with various spiritual gifts to fill this varied need. In the matter of ministry and the exercise of spiritual gifts there is no room left for self-choosing, and spiritual ministry is simply the exercise of such gifts as the individual may have received by the enduement of the Spirit.

The particular gift is bestowed for ministry, which ministry is needful to the edification of the Body. Therefore each one should use the gift bestowed with diligence and faithfulness. It is written:

> "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, or exhortation" etc. *(Rom. 12:6-8).*

The thought here expressed is clearly that each and every member of the Body of Christ, according to the gift, or ability bestowed, is to minister lovingly and faithfully, with care and diligence. All have a gift from the Lord, therefore all are to minister according to the gift received. There is no room for idleness and inactivity. The ministry of all is needed for the mutual edification of the whole Body, hence all should minister according to the gift bestowed.

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE MORNING STAR

A. C. GAEBELEIN, D.D.

Beautiful sight! There in the eastern sky in the early morning that brilliant star! It is the Morning Star, the herald of the dawning day, the rising sun in all his glory. Our Lord is both, the Morning Star and the Sun. At the close of the Old Testament Scriptures the coming day is announced that shall burn like an oven. The proud and the wicked shall be the stubble. In that day the Sun of righteousness arises with healing in His wings. This is His visible and glorious coming to judge the earth in righteousness, to bring peace to the nations and to establish His Kingdom. The sun-rise is for Israel and the nations, the breaking of the millennial day. At the close of the New Testament His own voice is heard. "I am the Root and Offspring of David, the bright and Morning Star." As soon as He announced Himself as the Morning Star there is an answer from the earth: "The Spirit and the Bride say, Come." The Spirit is the Holy Spirit dwelling on earth in the members of the Body of Christ; the Bride is the Body of Christ, the Church. The word "Come" is addressed to Him, the Morning Star, that He who has promised to come for His own may soon come. The Morning Star is symbolical of His coming for His saints to take them home to glory.

Surely the Morning Star will rise for the night cannot last forever; the morning must come. Surely He will keep His promise, in which we hope and trust, and come for us, His waiting people. Let us watch and wait. May it be true of all His people what David expressed: "My soul waiteth for the Lord more than they that watch for the morning" *(Ps. 130:6)*.

How often we have looked at the Morning Star in the eastern sky and then, with the thousands of His dear people prayed, O Lord Jesus, Thou bright and Morning Star, Come! And what a day when the love-call is answered! What a sight when we see Him in all His glorious beauty! What a joy when earth's sorrows end and Heaven's portals swing open!

"Even so, come, Lord Jesus."

DISLOCATION

HOMERA HODGSON

During our blessed Lord's life on earth He spoke very little of His own sufferings. Few sentences sufficed to reveal the indescribable agony He went through: He was heroic in the finest sense of the word, bearing the utmost pain of spirit and body with a fortitude and majesty most Divine. Yet in the Old Testament He revealed, by the prophets, what would pass through His heart: the words of agony in Lamentations, in Jeremiah, and in such Psalms as the 22nd., the 69th., the 88th., and elsewhere, are as windows to let the light of our sympathy and love shine upon the bleeding broken heart: speaking reverently, we may say that He was too manly to whimper of His feelings when on earth, yet wanted His beloved Bride to know what He endured for her sake, so He had it written down beforehand! That such descriptions of agony could be penned beforehand makes us realize anew that He is most truly the Eternal Now, to whom—in past and future eternities—Calvary is ever a present fact.

One sentence descriptive of the physical agony of crucifixion in the 22nd Psalm is especially significant of His spiritual sufferings also * *.

" * * All my bones are out of joint * *" *(Ps. 22:14)*.

We are told that when a man is crucified, the weight of his body sagging from the nailed hands produces dislocation of practically every bone in the body, and this of course means the most fearful pain; doubtless this occurred when our Lord bore our sins upon the Cross. We cannot contemplate such suffering unmoved —we feel we would give anything to have been able to pull the nails out of those dear hands and gently lower Him to the ground and ease the torture that racked Him * *. But after all, mere emotion can be stirred easily and easily assuaged: let us be very definite and practical in considering this, and realizing if—after all—we can really do something towards easing His sufferings, for

PHYSICAL PAIN TYPIFIES SPIRITUAL PAIN

The spiritual parallel of dislocation is that condition in the Christian Church when the various members do not agree with each other, do not work together in harmony, do not fit in to each other, do not yield to the same motive power, and are not actuated by the same Spirit. Where there are divisions, envyings, lack of perfect harmony, lack of appreciation of each other's efforts, there may be said to be dislocation in the Body of Christ. We are repeatedly told that every true believer is a member of the Body of Christ *(I Cor. 12:12-27; Eph. 2:1-16; and 5:28-32, etc.)*; and if we are not "endeavoring to keep the unity of the Spirit in the bond of peace" it is like war among the members of the same body—as a hand taking a knife to cut the foot, or the teeth biting the arm. It is a serious and most terrible thought that inharmonious Christians may give the Body of Christ the (spiritual) aspect of a madman!

Apart from the disgrace in the eyes of the world and before the watching principalities and powers unseen, is the very real and intense pain which such conduct must inflict upon Christ. Let us remember that the agony of dislocation on Calvary was a type of the suffering of that great heart of purest Love when members of His body—His flesh and His bones—are at war with each other. As a bone that will not fit into its socket so is a Christian that will not fit into his place agreeably with other members of the Body of Christ. It means **pain**, and it means **uselessness!**

When a joint is known to be easily dislocated a tight bandage is said to be valuable: we all know from sad experience how often Christians and Christian organizations and even Christian missions have failed to co-operate, like dislocated bones, and the world has mocked, demons have laughed, while surely Christ has suffered as if once more dislocated on the Cross. Have we then a

TIGHT BANDAGE?

Yes, fold upon fold of bandage! "Put on, therefore * * mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness * * *(Col. 3:12-14)*.

CHARITY, THE BANDAGE OF PERFECTNESS!

Friends, let the love of God so rule in our hearts that we may bind the precious bandage of charity round every joint where there might be dislocation. Let us wait upon the Lord, in supplication and earnest desire, until the Spirit of love so utterly fills us that we will love one another and suffer—as Christ suffers—when there is dislocation in His body. Tighten the bandage of charity, friends, tighten it quickly, wherever criticism or censoriousness or envy would try to put the bones out of joint.

Remember that when the myrrh was offered to Christ on the Cross He refused it. He took no anesthetic then, and He takes none now, to dull that acute pain which pierces His very heart when Christians are out of joint with each other. This dislocation is within our power to heal, and if we love our Lord, we will grieve to see Him suffer so; let us entreat more earnestly at the Throne of Grace for the baptism of love—let us give more time to praying for a great flood-tide of love, so that rapidly the Church of Christ will be bandaged up, healed, strengthened for ministry and for translation!

"Beloved, let us love one another."

HISTORY REPEATING ITSELF

O. R. PALMER

"Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt" *(Jer. 38:4)*.

The Prophet was in ill-repute with the king and the princes. He believed God; believed what He said, however contrary to the opinions of men, would actually come to pass, and more, he had the courage of his convictions and dared to tell the king and his counsellors what the Lord had said, and what was going to happen to Israel.

It stirred up a tempest—the Word of God usually does. It was then, as now, "the hammer of the Lord" to break rock in pieces, when He can find men who fully believe and are willing to proclaim it at all hazards.

The Prophet Jeremiah was not a preacher-politician, nor a man who borrowed his messages from his neighbors. Neither threats, imprisonment, nor prospective death, could keep him from declaring the whole counsel of God. He knew the Lord, received his message first-hand, and did not use **texts as pretexts.** Would there were more such prophets in our day, for our lines have fallen in barren places, and there is a great spiritual death in the land. The backslidings of the church reprove us for forsaking the Lord *(Jer. 2:28)* and hewing out broken cisterns which can, by no possibility, hold water *(Jer. 2:13)*.

Jeremiah spoke the Word of God faithfully, sparing neither king nor peasant. He declared their sin in breaking the covenant of God and in ungodly alliances with the world.

God preserved His Word, upon which was His own mark and favor. The hatred and perfidy of Jehudi could not destroy it *(Jer. 36)*.

How vain are the attempts of men to discredit and destroy that which God hath spoken! How foolish the men who air their opinions as to what is inspired and what is uninspired; as to what should have credence, and what should be eliminated from God's Word! How foolish those who run as prophets and yet have not been sent of God: who dream dreams, but have no message, and no burden from Jehovah *(Jer. 23)!*

Jehudi is much in evidence *(Jer. 36:21-23)*. His name is "legion." He is to be found in colleges, theological seminaries, and in modern pulpits. He has neither vision from God, nor of God. He has lost conscousness of sin in himself and in others. He has no experience of salvation, and no remedy for others through the Blood of God's Son. He has no acquaintance with the mighty inworking or outworking of the Holy Spirit. He has neither faith nor power. He knows nothing of the Gospel of regeneration which saves from the uttermost to the uttermost. He is unable to meet the sin and the sorrows of a blighted world. He is neither a prophet nor a messenger of God. His chief work is to wield his penknife in cutting to pieces that which God has given as the chart and compass of lost men, to show them the safe way to eternity. How vain the pomp and foolishness of men whose breath is in their nostrils. "Professing themselves to be wise, they become fools" *(Rom. 1:22)*. The less their knowledge of God the more their vain pretension. They are like Job's miserable comforters. "No doubt but ye are the people, and wisdom shall die with you" *(Job 12:2)*. They are at enmity with every True Prophet of God who dares to say God's Word is infallible; that it stands the test and will absolutely be fulfilled, not a jot or a tittle passing away. They decry God's messengers as unreasonable, unsafe and fanatical, a menace to society, a detriment to those about them.

Thus they say, "he weakeneth the hands of the men of war that remain in the city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt" *(Jer. 38:4)*.

The Prophet of God now, as then, may have to speak his message in the midst of trouble, but he is on the winning side. No matter what the king of Jehudi does, says, or thinks, God's Word is to be fulfilled and the thing for us to do is to believe, act in accordance with it, and to get ready for what is coming.

God says the conditions of the world will wax worse and worse until our Lord comes in judgment *(Matt. 24; Luke 21)*.

Is it not better to be warned of God than to be influenced by the false optimism of men and women, who tell us the world is getting better and that we must bring in the millennium before our Lord comes in power to reign?

God tells us He is going to send Jesus Christ to take away His Church before judgment falls on a sinful world.

Is it not better to be ready when He comes than to believe that the present condition is going on indefinitely, and there is no possibility or probability of our Lord coming?

God says He is going to bring judgment upon the world, reprove it of its sin through judgment, and then usher in through Jesus Christ a glorious reign of peace and righteousness.

Men say we must fix up the world ourselves and make it a decent place to live in. But man has been at it for a long time and he is a miserable failure.

The men who believe God are true optimists, for they know what He has promised He is able and faithful to perform. They know the sorrows of the world will never come to an end until Jesus comes to establish His Kingdom in righteousness and power. Therefore, they say, "Come, Lord Jesus, come quickly."

Is it not time that we turned from the wisdom (?) of our day and began to seek for ourselves what our Lord has to say concerning things present and things to come?

Is it not time we gave a clear, unmistakable testimony and put forth an earnest effort to save the perishing thousands around us?

History is repeating itself in the sin, the folly, and the apostasy of men from God, and eventually it will repeat itself in judgment.

May not history repeat itself also in those who really walk with God, that He may manifest Himself in blessing and power to a needy world through our Lord Jesus Christ.

This tract may be had from the Berachah Church, 2240 N. 29th Street, Philadelphia, Pa.

AN EXPOSURE OF OUR SPIRITUAL ENEMIES

By G. D. Watson, D.D.

All our religious warfare is against spiritual forces, for even when we are hindered and opposed by our fellow-creatures, the antagonism is in their **spirits,** and not in their **bodies,** and in many cases the spirits of our fellow-men that we wrestle against are influenced and controlled, more or less, by Satan or some demon.

Of course I refer to that warfare which especially pertains to our spiritual life and the fulfilment of Christ's highest purposes for our lives. There are countless conflicts between human beings where selfish interests are in conflict, which do not come under the subject now in hand.

From the teaching of Scripture, and the lessons we learn in the Christ-Life, it is evident that nearly all of the **mental and spiritual** conflicts we have in the service of God are **against spiritual beings,** the countless demons that belong to the "kingdom of Satan," and who are acting under his instigation, to **discourage, oppress, perplex,** and **harass** the souls that are truly given up to Christ, and especially those who endeavor to be perfect with the Lord their God.

The Scriptures reveal that we are surrounded by a "kingdom of darkness," and that there are various ranks of evil spirits who are working with Satan to antagonize the Lord Jesus at every point, and as they cannot reach Christ at the right Hand of God, **they attack the servants of Christ,** who are His representatives in this world!

The Apostle Paul says:—"We wrestle not against flesh and blood, but against **principalities,** against **powers,** against the **rulers of the darkness of this world,** *against* spiritual wickedness, (or wicked spirits), in high, (or heavenly), places" *(Eph. 6:12)*. Notice the various ranks of these evil spirits.

1. **"The Principalities."** The expression indicates that there are **princes in Satan's kingdom,** that have provinces under them.

Especially does this word refer to politics, to evil spirits whose special work is to influence earthly rulers, kings, presidents, par-

liaments, legislatures, judges, civil officers, elections, votes, party politics, office holders, office seekers, and the entire range of men and things connected with all **earthly governments and politics,** from the greatest down to the least! When the angel went to Daniel *(see chap. 10:13)* he said he had been hindered three weeks because of the conflict he had with the "Prince of Persia," that is, with the **evil spirit of the head of the Persian Empire. EVERY GOVERNMENT ON EARTH, FROM AN EMPIRE DOWN TO A POLICE COURT, HAS AN EVIL SPIRIT TO MANIPULATE AND INFLUENCE THE MEN THAT ARE ACTING FOR THE GOVERNMENT.** Of course God overrules all things, both Satanic and human, but there are ten times more evil spirits in Parliament than there are members of that earthly body, and they influence men far more than they ever dream of. That is not all.

All partisan politics are managed by evil spirits, and it is rare indeed to hear of God saving a politician—that is, a man devoted to politics, and perhaps not one in ten thousand ever does get saved.

All Government is ordained of God. Occasionally a true Christian is providentially put into office, but a real politician is always influenced by one of these principalities that Paul mentions. Hence, nothing on earth will so thoroughly wreck a Christian as the principle of politics. Here it is where multitudes of Christians have fallen—duped and misled by this class of demons, never suspecting that they were acting on the very suggestions of some fallen angel.

2. **"Against Powers."** This class of demons is different from the "principalities." They are evil spirits of energy and force, that attack the **feelings,** and **imaginations,** and **stir people up** in an excited way to commit terrible sins, to hate; to kill; or rob; or burn; or betray; or quarrel. They incite to have lawsuits; divorces; separations; family quarrels; church quarrels, and to all conduct that is **rash,** or **harsh,** or **severe,** or **fraudulent,** or **dishonest,** or **slanderous!**

These demons conceal themselves, and make people to act under the guise of self-interest; self-rights; self-vindication; self-revenge; self-gratification; and when people are acting under their inspiration, and doing the **lowest,** and **meanest,** and most **cruel** things, they never suspect that behind the screen there is one of these demons urging them on, inspiring them with bad suggestions and plots, and ways of committing sin!

These demons of **power** attack Christians under various plausible guises, and put thoughts in the mind, and excitements in the feelings, and thousands of Christians are yielding to temptation, speaking words, and thinking thoughts that are ruinous to their peace, without ever dreaming that they are playing into the hands of some evil spirit! It requires the most perfect humility, calmness, and deliberation to discern the approaches of these powerful demons!

An old **tale-bearer,** that creeps from house to house, tattling about the neighbors, and instigating bad feelings between husbands and wives; between brothers and sisters; between pastor and people is the very embodiment of these low, slimy serpents that act with tireless energy to destroy the peace and lives of God's creatures.

These demons of power begin to work on human souls in a small way, but if the soul follows their suggestions they soon turn on the steam to a high pressure, and push the poor victim to commit some sin or some rash act which he never dreamed of committing.

3. **"The Rulers of the Darkness of this Age."** The word "world" in our version should be "age," for the darkness is to pass away at the Second Coming of Jesus, when Satan and all demons will be chained in the abyss, and hence it should be rendered, "the darkness of this age."

These demons that have the rulership in darkness are distinct from the "principalities and the powers." These are the demons that manage superstition, witchcraft, fortune-telling, heresy, ignorance, and all sorts of stupidity, self-conceit, and spiritual blindness. What countless millions of our fellow-creatures are under the power of these demons of darkness! The world is full of superstition, **even among professing Christians,** and vast multitudes have a weakness for depending on signs, foolish dreams, fortune-telling, whimsical impressions, on horse-shoe good luck—on almost anything except the pure Word of God, and a pure faith in the Living Christ. These demons of darkness attack all Christians, and there are times when the holiest souls are greatly perplexed and depressed by their power. They will sometimes spread, as it were, their black wings over the mind, and shut out the bright light of God's Truth and make things look gloomy and upside down, and wrong end foremost. These demons at times will make it seem as if God has forsaken you, as if all friends had deserted you, as if truth was false and error was truth.

4. **"The Wicked Spirits in Heavenly Places."** The word "high places" should be "Heavenly places," and the words "spiritual wickedness" should be "wicked spirits," for it is evident that spiritual wickedness has no personality, but these wicked spirits are personalities that can **act on other persons.** These are the most dangerous of all demons, because they are **religious** demons, and their special work is up in the "Heavenlies." They intrude into all the highest religious experiences, and deal entirely with **deep spiritual truth, seeking to pervert such truth into error.** These are the demons that turn themselves into "angels of light," **and claim to be the Holy Spirit, and get people to follow their suggestions under the impression that they are following the Holy Ghost.** They are demons who have joined the church, been baptized, profess religion, even profess Holiness, and claim to have marvellous **visions, dreams, ecstacies, prophecies, great gifts, wonderful demonstrations,** and their whole aim is to attack the most religious people and get them off into **heresy,** to **following impressions,** or to be **puffed up with self-conceit and self-righteousness** to fancy that they are above other saints. These are they who think they are beyond the need of instruction; that they are inspired "prophets;" that they have discovered some new religion; that they are God's special pets; that they have a **commission to correct and rebuke everybody else;** that they are glorified; never going to die; or some form of error which will **wreck** their true Christian character and life work!

All the forms of modern heresy and wild delusions, such as spiritualism, Christian Science, Dowieism, Millennial Dawnism, Theosophy, New Thought, modernism and every other form of abominable self-conceit, are the result of these "wicked spirits in the Heavenly places" **deceiving poor souls** that are not rooted in the pure Gospel faith. These are the various ranks of evil spirits that are abroad in the world, and they are adapted to attack every class of mankind, from the most devoted followers of Jesus to kings and parliaments!

Copies of this tract may be had for distribution from W. S. Hottel, 309 Twenty-Fourth Street, Altoona, Pa. No charges are made but gifts are gratefully received for the circulation of this and similar tracts.

THE BOOK OF REVELATION

EDWARD DREW, *Pastor Madison Ave. Baptist Church, Paterson, N. J.*

STUDY NUMBER 2

THE LORD

Before leaving chapter 1, to study the messages to the Churches in chapter 2, let us notice that the Lord Himself is walking in the midst of the candlesticks, or lampstands, where He loves to be. The Church is the "Body" and "Bride" of Christ and is nearer and dearer to Him than any other company of people, or any other created beings. Study carefully Ephesians 5:25-32. God loved the world and gave His Son *(John 3:16),* but Christ loved the church and gave Himself *(Eph. 5:25).*

In Revelation 1:18 Christ presents Himself as the One who is immortal. The expression "was dead, and am alive for evermore," is immortality. Christ at this moment is the only immortal Being in the universe *(I Tim. 6:16)* and immortality was not known till He brought it to light by the resurrection

(II Tim. 1:10). The true meaning of immortality is to have a human body that will not die. Christ did not come to bring us a "morality" but "immortality." This is one of the great messages of the Pauline Epistles that we have largely lost sight of. Study carefully Philippians 3:20, 21. Christ has promised to give to every one of His own an immortal body at His Appearing. Come, Lord Jesus.

THE CHURCHES

We are told in the last verse of the 1st chapter that the "candlesticks," or better "lampstands," are the churches. I do not think we can press the figure of the lampstand too far. The true mission of the Church is to give light in a dark world. She is not to amuse, or educate, or govern the world. To educate or govern may be good but it is not God's plan for the Church. By a witness to the truth of God's Word she is to hold forth a steady light. A sky-rocket church or ministry is not unusual in these days—amusing men or winning applause for a time, but such a ministry, like the rocket, goes out in deeper darkness. God wants the Church to give a steady light, growing clearer and stronger and steadier, if possible, but never fluctuating. And since the same verse tells us that the individual messenger is a star, whose business is likewise to give a steady light, then we conclude that God's plan for a life is the same. Turn now to Philippians 2:15, 16, and read this: "As lights in the world, holding forth the Word of Life." This is our whole duty, holding forth the Scriptures and sending it to the ends of the earth.

EPHESUS

The Churches are seven in number, and that would lead us to conclude that the entire Church is intended, for seven is the number of perfection or completion. A profitable study for the reader would be to search out in church history the periods covered by these churches. In the Scofield Bible we have the suggestions of that eminent Bible Teacher. (The writer would recommend for this study, Dr. Ford Ottman's Book "The Unfolding of the Ages.") We cannot fully enter into this in these studies, but will at least point out these periods, for no study would be worth while that ignores this important matter.

Ephesus then would be the first or Apostolic age, continuing perhaps to the middle of the second century. The name Ephesus means "decline" or "to let go," and the great lesson is, that though they were orthodox and zealous for the Lord, they were declining in love. There is no charge against this Church for apostasy, or immorality, or worldliness, but in losing their love for Christ they lost the important thing, insomuch that Christ threatens to remove them entirely. Now Christianity is a love affair. Read carefully II Corinthians 11:2 and notice that Paul says we are "espoused" to Christ. What is an espousal without love? Does an ardent lover want his intended Bride to work for him or to love him? What then can take the place of love if that be lost? Christianity is love for the Person of Christ. "Alienation of affections" is a criminal offense and we fear the Church is guilty. "And now abideth Faith, Hope, Love, but the greatest of these is Love" *(I Cor. 13:13).* When Jesus said to Peter, "Lovest thou Me?" He followed it up by saying, "Feed My sheep." Our ministry must be actuated, not by love for the sheep, but love for Him.

"My Jesus I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign,
My gracious Redeemer my Saviour art Thou,
If ever I loved Thee my Jesus 'tis now."

Reference to the Tree of Life *(Rev. 2:7),* would suggest Eden, where Adam and Eve were refused such. Eden was a love affair and love was blasted, so if we overcome in the matter of loving Christ more than all beside, we are promised what Adam and Eve lost: the Tree of Life.

SMYRNA

Against this Church Christ brings no charge whatever. They are warned that persecution is coming and if faithful unto death they will receive a Crown of Life. There is much reference to death in these verses *(vss. 8, 11).* They were a very poor Church and much persecuted, and many died for Him, but they pleased Him. Does this mean that a poor and persecuted church is more likely to be pure? Does not prosperity and the world's esteem tend to spiritual decline? The writer thinks it is so. Money does not make us rich before God, but faith does *(James 2:5),* and persecution is usually a sign that some one has been true to God.

The ten days' tribulation may have reference to the fact that there were in reality just ten great persecutions covering the period following the Apostolic Church, and extending to the conversion of Constantine in the fourth century, who put an end to persecution by the Roman Empire. Smyrna comes from the word "myrrh" which was used to embalm the dead, so that in the very name is a prophecy that this Church would suffer death. Though poor and persecuted they were willing to suffer for His Name's sake and Christ was pleased.

When Frank Higgins the Lumber-jack "Sky-pilot," was taken sick and plans made to take him to the city hospital, the big fellows he had led to Christ held a consultation and decided to send one of their number along with him to be of any service possible, for they loved the man who had taught them to love the Lord. The man chosen was a big oversized fellow decidedly out of place in the hospital as he stood around in the corridors waiting to be of some use to Frank. When the time for the operation arrived he asked the privilege of speaking with the man he loved before the operation was performed, and this is what he said:—"Frank, you know we love you and want to help you; now while the doctors are operating I will be at your door; and Frank, if the doctors find that they need a quart of blood or a piece of bone or skin, they can call on me; Frank, you can have every drop of blood or every bone in this body; now don't forget, I will be at the door." Have we said as much as that to Him who saved us from hell by the death of the Cross?

PERGAMOS

The third message is to the Pergamos Church and seems to answer to that period of prosperity and worldly esteem brought about by the conversion of Constantine, Emperor of Rome. Christ appears to this Church as the One with the sharp sword for He must judge them. They held fast to His name and the true faith and had had at least one martyr, but terrible conditions were developing. At Pergamos Satan had his throne, whatever that may mean, and that alone placed this Church under Satanic temptations. (The word "seat" should be "throne"). Christ accuses this Church of "dwelling" in Pergamos, when it was never His will that His church should be anything but a pilgrim passing through.

There are two charges against this Church,—Balaamism and Nicolaitanism. It is necessary for the reader to study carefully here, Numbers 21—23. Balaam was asked to curse Israel but could not. Finding himself foiled, he hit upon the expedient of advising Moab to intermarry with Israel, and thus bring a curse which he could not pronounce. What corresponds to this in the Church is worldliness. This world crucified our Lord and its hands are red with His Blood, and all traffic with the world is unfaithfulness to Him.

Nicolaitanism can be understood only by the meaning of the word. There is no trace of any sect by this name and the word does not occur in Church History, so we must dissect the word and thus find what it means. "Nico" comes from a word that means to rule or conquer, and the latter part of the word is the same as our word "laity." Here we have then the rise of the clergy to rule over the people, and this is displeasing to the Lord. Authority in the Church is placed in the Holy Spirit and not in men. This may be Nicolaitanism and the Lord says, "This thing I hate."

The word Pergamos means "married," and this is the Church that settled in the world. The word may also mean a "tower," and it was Constantine who taught the Church to build, and even built for them, costly cathedrals. All of this is very instructive.

This Church however had held fast His Name and He is not unmindful, so the reward is a new and glorious name inscribed

on a white stone. Christ Himself has such a secret name *(Rev. 19:12)*.

THYATIRA

The fourth message is to the Church at Thyatira, and this Church is deeper in sin than Pergamos. For this reason Christ appears as with feet of brass for He again comes to judge. And having feet of brass to walk in judgment, He has eyes of flame to see things as they really are. Works increase, but love does not. This is always a dangerous sign.

They have in their midst a woman who is a false prophetess and they suffer her to teach. It is of note that the first convert at Thyatira was a woman *(Acts 16:14)*, and it is remarkable that a woman takes the leadership in this Church and leads it astray. This woman is called Jezebel, and here the reader should read the history of this wicked woman in Kings and Chronicles. She was a native of Tyre, her father a priest-king, and herself dedicated to a heathen god. She married Ahab and he became Israel's wickedest king. Her daughter Athaliah married a king of Judah, so that Baal worship was introduced into the whole nation of the Jews. The meaning of the word Thyatira is not known, but to a Roman it stood for "purple and scarlet" because of the fabrics made there. This woman then may be the "scarlet woman" of Revelation 17:3, and is none other than the Roman Church. Compare this fourth Church with the fourth mystery in Matthew 13 and you will find a woman hiding leaven which works corruption till the whole is corrupt. It was Constantine who gave to the Church the power and wealth and glory from which the Roman Church grew. The name Jezebel has a double meaning; "a chaste one," and then, "a heap of filth." Verse 21 says "she repents not" and that is Rome, exposed time and again but no repentance.

Then in verse 25 we have the first mention of the Lord's Second Coming, when He will give to the overcomer power over the nations. No doctrine is as purifying as the doctrine of the Lord's Coming *(I John 3:1-3)*. The Morning Star is His Coming for the Church. Though the world and the professing church sleep on let us be awake and watching, lest we be ashamed before Him at His Coming *(I John 2:28)*.

GOD'S WORK AND OUR PART IN IT

J. W. MAWSON

God's work is being done in this world and a record is being kept in Heaven as to all those who are taking part in it; what they are doing; how they are doing it; and what the motive is that lies behind their labor. This is at once a solemnizing and encouraging consideration. In ancient times God's eye watched His servants and noted the way they did His work, and He has given us His own account of it all. In Nehemiah 3:5 we learn that the Tekoites repaired the wall, but they did it half-heartedly: **"Their nobles put not their necks to the work of their God."** These were the leaders, and if the leaders were lukewarm, so would the people be, and to this day their shame stands upon record in the Word of God.

Shallum, the son of Halohesh, was a man of a different stamp; his enthusiasm for the work was such that it inspired his daughters and they helped him in building the wall; and he was no mean man, for we are told that he was ruler of half Jerusalem. His daughters might have argued that, as their father was a man in such a place of honor, their business was to maintain the dignity of the house and not soil their hands with labor; but no, their ambition was to have part in the Lord's work, and they had, and the dignity of their house has not suffered, for it is recorded that Shallum built—**"he and his daughters"** *(vs. 12)*.

The way that Baruch, the son of Zabbai, labored was specially noted, for we read that he **earnestly repaired** that part of the wall that fell to his lot. What a contrast to the nobles of Tekoi was he!

The people **had a mind to work**, we are told *(chap. 4:6)*, and they labored **from the rising of the sun until the stars appeared** *(vs. 21)*. Their hearts were in it; their own ease or time was a very minor matter with them, **"the work of their God"** was their first consideration. Nor did they labor by proxy; there were no shirkers; every man had his own work to do and did it and more. For those who had to watch and fight against a subtle foe still **"bare burdens"** and **"everyone with his own hands wrought in the work"** *(vs. 17)*. There were those who built **over against their own houses** *(vs. 28)*; wise men doing that which was near at hand, and doing it with a will, and not wasting their energies and time in dictating to others how and where they should build. And one man receives honorable mention who does not seem to have had a house to build against; he possessed no property, only a chamber, for Meshullam built **over against his chamber.** But that chamber in which he lived and where he held intercourse with his God was part of the city and needed the wall of protection from evil as any other part of it, and so he built, and though probably only a poor lodger in the city, his name is enrolled amongst those who did the work of God.

And the **fear of God** kept them from covetousness and love of gain. **The work of the wall**—God's work—was more to them than their own enrichment *(chap. 5:15, 16)*.

So they finished the work, but not in their own strength, but the God of heaven, He prospered them *(chap. 2:20)*; their confidence was in Him and He did not fail them. Nor will He fail any to-day who take His work in hand, constrained thereto by the love of Christ; but let us do it in His fear, for a record is being kept above of all we do, and how and why we do it, for **"every man's work shall be made manifest; for the day shall declare it * * of what sort it is"** *(I Cor. 3:13)*.—*Scripture Truth.*

"PRESSED BY THE SPIRIT TO PRAY"

"And 50,000 a week," says Jonathan Goforth, "were swept into the Kingdom." As in 1857 so it will be again—when Zion travails, when the consciousness of sin is restored, when the worth of the soul is realized, when God's wrath as well as His mercy is understood, and when fasting and tears mark the Church's intercessions.

Scores of evangelical editors and leaders from the Atlantic to the Pacific, and throughout the entire world, are awaking to the fact that, so perilous are the times, "revival **must** come, else revolution **will** come." Says the World's Christian Fundamentals Association (Memphis, May, 1925):

> "All the signs of this present hour point to one or two things: either an increasing apostasy and falling away to the utter breaking down of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect and look for a great revival. We believe it is possible for the world to witness again mighty spiritual awakenings as in the days of our fathers. God remains 'The same yesterday, and to day, and forever,' and not one jot or tittle of the Bible has been changed."

A three days season of world-wide united intercession has been called for July 2 to 4, with afternoon or evening meetings on the 2nd and 3rd, and all-day meetings on the 4th. God's people are responding. There will be individual or collective prayer in thousands of places. The day of trifling is past. **A billion souls** are awaiting the Church's awakening. "As soon as Zion travailed, she brought forth her children."

Pray for Revival!

WELL DONE

Walk the sentinel beat to which Christ assigns you, until the relief shall come. Accept the post as one selected by the King for you. Do whatever He requires of you. Shoulder the load which He places upon you. One can never hear a more thrilling plaudit than His "Well done." One can never win a richer reward than His loving smile, and when the battle day has ended, all the trumpets of God shall sound your welcome to the presence of your King.—*Publisher Unknown.*

Missionary Department

GENTILE SECTION

A TOUCHING ACCOUNT AND A HUMBLE APPEAL

Liebenzeller Mission, co-operating with the China Inland Mission,
Liebenzell, Wurttenberg, Germany, April 29, 1925

The following touching letter from a Missionary in Germany, who has spent 40 years in the service of the Lord, has recently been received. A previous communication telling of his experiences in China and later on in Russia and Siberia had been received and this letter is in answer to our contributions to the needy ones in Russia and a small offering for his own personal needs. What a light such letters throw on the situation abroad, what a view of the sufferings God's dear people are passing through, and what a privilege it has been and is to be stewards in relieving in a little measure their need.—*O. R. Palmer.*

DEAR PASTOR PALMER:

Your precious letter of April 3rd at hand, and would like to tell you that I am overjoyed that you were able to send that poor family in Russia, $15. in American money. I have been praying daily, that the Lord Jesus would work, and lead, that it might fall directly into the hands of that needy family. The Lord who looketh on the heart will reward—you, dear Pastor, according to His riches in glory.

I also wish to give you my hearty thanks for the $10. you sent me. I really cannot express my gratitude as I would like. And now I would like to ask you, if I may pass on this to our dear Pastor Coerper, Director of our Mission, to help our dear brothers and sisters in China. They have been laboring there for 14 and a half years without interruption, making the Lord Jesus known to those who have never heard. They are very much in need of a rest, and we have not been able so far to send the means for them to come home. We are waiting on the Lord daily, expecting Him to send it to us in His own way. "The silver and gold are His." "He spake and it was done." "He commanded and it stood fast." In His own time He will open His hands and will send what is most needed. Six of these missionaries have been completely broken down in health, through the terrific heat and the continued disturbance from the robbers, who burden and rob the natives, and our brothers and sisters suffer with them, as they join themselves to the missionaries, and they share their bread with the natives. Hunan is tormented very much by the robbers, who are nearly all dismissed soldiers. I received a letter the other day from our Brother Backer sent from Yeranchow, Hunan, China. He says it is sometimes very hard to look on in a helpless condition, and that it takes the very life out of one. Men are buying and selling their wives, mothers killing their helpless baby girls, fathers burying disobedient sons alive. Robbers torture their helpless prisoners to get the highest forfeit. They are beaten until their bodies are lacerated, their naked bodies are tied upon thorns and thistles, and if no forfeit is paid, they pour petroleum over them and burn them alive. No wonder their health and strength is gone as they witness such things and have labored 14 and a half years without a furlough. For several years we have not been able to send any support, because the German money lost its value. I am sure you know and remember the conditions here. But our eyes are turned to the Almighty, Wonderful God and Father who has the means and ways. We praise Him. Our Brother Backer writes that 23 men and 12 women put on the Lord Jesus Christ in baptism, also 19 orphans, 15 to 20 years of age were baptized, and each one gave an open testimony to their Lord and Saviour Jesus Christ, who loved them and gave Himself for them. He says December 12th was the crowning day of the last 3 or 4 years. A wonderful ingathering of precious jewels for the Lamb! It pays to serve Jesus with our whole heart and strength.

Will you please remember me before the throne of grace, and ask our faithful Lord to quicken my broken-down body, and strengthen and raise me up again to win souls for Himself. My heart is burdened for souls, there is a deep longing that my life might be in His hand to be His instrument to win souls for Him. My health is broken down because of those 8 years of imprisonment in Siberia. "God is able!" I believe He is getting me ready even in quietness here, so that I may be more useful than in past years. He shows me I can do nothing, understand nothing, and all my doings amount to nothing; that He only through the Holy Spirit is able and willing to work in and through me. I will sit at the feet of Jesus as a poor helpless child.

The wisdom of this world is foolishness in the sight of God. He has chosen the foolish things to confound the wise. Oh, may the triumphant Victor cast out of me that which is not of Himself, that His Holy Spirit may live in and through me. That I might be dead to self, and the One crowned with glory be my all in all, not only in words but that living waters may flow out for time and eternity.

CHARLOTTE HOFF.

EVANGELIZING IN BULGARIA

May 9, 1925.

DEAR BRETHREN IN CHRIST:—

In bringing before you the work of our Mission this month, I cannot do better than to begin with giving some extracts from the letters received from the field workers. These extracts will show you the progress and the needs of the work.

Brother Marko Karatanasoff writes: "My work is as ever, going my rounds every day, selling Bibles and distributing tracts. I have good opportunities to lead religious conversations and even to preach in the streets. One is sometimes asked: 'How do you begin to preach or talk to the people'? Here comes in one of the many uses of the Gospel tract. Approaching a group, I show a Bible, or a tract and ask: 'Can any of you read'? One or more may be able to do so, and very seldom the answer is 'no.' Before handing over the tract to be read, either by themselves or by some one in the village to which they go, I say: I will just read to you a little of what this paper says, reading sufficient to arouse interest and give a start to a conversation or testimony. Many a time an opening so gained has enabled me to witness for my Lord for an hour or more, after which the tracts are distributed and generally eagerly received by many. The same story is repeated with the selling of Bibles. These will be carried to various parts of the district to be used by God, sometimes as the means of awakening a soul, sometimes as a link in the chain of circumstances that finally results in some one coming out boldly for Christ. I have sold 29 Bibles, 24 New Testaments, 37 Scripture parts, 46 of the book "On Life's Threshold," by Charles Wagner translated by Rev. Paul L. Mishkoff, 12 of the book "The Gospel of God's Kingdom," and 1,400 tracts. We are now much limited on account of the Martial law, but we trust God will protect Bulgaria from the Bolshevists' efforts to provoke serious complications and possible disorders throughout the Country. Thank God, the Heavenly Kingdom comes at length."

Brother Geo. Angeloff writes: "We would be ungrateful if we did not recognize the good hand of our God upon us. The last four weeks have been very difficult, but there has been a decided advance. Our opportunities were never greater. We must thank God for the good work which God has enabled us to accomplish. I have sold: 30 "On Life's Threshold," 5 Bibles and 13 New Testaments."

Brother Tsv. Spasoff writes: "I am trying to do my best here. I am the only protestant in this district, but with the help of my Lord I am going on very well with the distribution of tracts and Scriptures. Hungering hearts are to be found all over the district. Undoubtedly, the interest in the word is growing. Many of the people are out of reach of any but our printed messengers. Sold: 19 of the book "On Life's Threshold," 4 The Gospel of God's Kingdom, 10 New Testaments, 50 Gospels, and 250 tracts."

Mrs. Tsveta Mechenova writes: "I have visited 187 homes last four weeks, speaking to 1,236 persons. We had 5 mother's meetings, 94 women attended. 146—in my Sunday School. I have been to the Hospitals six times, to the Mother's Home 2; sold: 50 "On Life's Thresholds," 2 Bibles, and 8 New Testaments. I was not able to go my rounds much, because of the Martial law."

Miss Ann Mishkova writes: "Many things have happened since my last letter. The very first thing I have to say is Thank God, for His loving care and protection! For had it not been for that, I would have been among the many who died tragically from that awful explosion, which took place on Good Thursday in the Sophia Cathedral Sveta Nedela. Words can hardly describe the horrors which followed. I was just outside the Cathedral, waiting for the car to take me to one of the Suburbs of Sophia, where we were to have a mother's meeting. All of a sudden the terrible shock came, and I was covered with broken glass, but so glad, that I had the sense to run away as fast as I could. For had I delayed another

minute there, I might have been killed on the spot as later on we heard, that there on the very spot where I was, a man was hit by bricks on the head and died. I am not going to tell any more of that awful scene which cannot be brushed out of my memory, knowing that you have heard and read about it.

"Since then I have been visiting the wounded in the Hospitals and the many sad homes, where two or three members of the family, have been killed. Only on Sunday last I went to see a girl 12 years of age, left alone, whose parents were killed and the grandmother became insane. On every side one hears and sees such sad cases. It is very difficult to live in a time and in a place like this, but the only comfort we can have and give to the afflicted families is, to show them Jesus our Saviour, who only can give comfort and peace in this state of civil strife. An officer, whom I know very well, who has not been religious and never liked to talk on religious subjects, but who happened to be one of the lucky and came out quite safe, said to me: 'I am sure God's hand was over me and I am saved by miracle!' Yes, said I, the same was with me, and that must only teach us a good lesson, to trust and love our Lord.

"I have been here in Sophia since the middle of March. The half of the month I was in Philippople, doing my work gladly, with the children in my Sunday School as well as with the mothers, but had to come here and make plans for the Daily Vacation Bible School work. And while in Sophia I found a greater field for my work, ever since I've come I have been doing my best, visiting, holding meetings and teaching in a Sunday School. There is a lot to be done in the Hospitals, and I hope with God's help to do a good work in His Vineyard."

Brother Vasileff says, "I have sold all books you have given me: 50 Gospels, 250 tracts, 2 Bibles, 10 'On Life's Threshold,' 6 New Testaments, and 5 Psalms."

The attendant of the Bible Hall says: "Teachers, students, workers, officers—Bulgarians, Jews, Greeks, and Armenians are coming regularly to our Reading Rooms. This is the only place of the kind in all Bulgaria. No other institution is in a better position to do better work, than this. I am sure, in giving time to this work I am helping on the evangelization of Bulgaria. It is every day that I hear of the usefulness of work done by our Reading Rooms, and I trust the Lord will provide the necessary means for its support, that it may continue to perform its good influence throughout the Country."

A young man by the name Stoyan Todoroff wrote me the other day: "I am a student of the Orthodox Greek Theological seminary, in the third course. I have heard you many times preaching the Gospel of our Lord and Saviour, Jesus Christ, and from that time to this day, I cannot see how it is possible for me to stay here and study. No, it is absolutely impossible. The Rector of the seminary, Father Ephtimi has scolded me many times when he heard of my coming to your meetings. I have decided to leave this institution, because, thank God, I am converted to Christ. I am sending this letter as a petition to you. I am turning toward you with eyes full of tears and pray, help me to enter some of your theological schools. I do trust you will not overlook these lines written in full consciousness that you will stretch out a helping hand to me, and with God's help will find a place for me in one of your good-standing evangelical schools."

I think the best thing for him to do is to go to Robert College in Constantinople, Turkey. For tuition and other expenses he must have $250 per year. He has none. May God move some one to send this sum and thus enable him to enter the said college.

Last Sunday morning we had a splendid Gospel meeting in the Philippople jail. All prisoners were present—over 800. I spoke an hour, and then made an appeal for decision. Many raised their hands. 500 tracts were distributed and 150 Gospels.

There is a desperate need of pure and Christian literature for the people here, and it is a great sorrow to us that we have not sufficient. We badly need definitely Christian books and tracts. We are continually being asked for such, and do trust that you will be able to come to our help in printing such books and tracts. We hope that this brief statement of the needs and opportunities now existing in this land, may stir the generosity of friends in America to help by special gifts.

Through the stress and strain the Mission has ever been true to its faith and to its pledges. It has sought the spiritual uplifting of the people, the evangelizing of the masses. At the same time it has done truly marvellous work in succouring the suffering, helping the needy refugees, and feeding the hungry.

Again we have to call upon our dear friends for their help. We cannot think that they would allow our Evangelization work to be curtailed of the poor refugees to go unfed and helpless in their suffering.

Will you be a prayer-partner for Bulgaria? Please, pray for us.

Yours in His blessed service and love,

PAUL L. MISHKOFF.

AN URGENT APPEAL FOR HELP BY ARCHBISHOP STEPHAN

April 11, 1925.

DEAR BROTHER IN CHRIST:—

The Archbishop Stephan of Sophia has addressed the Civilized World with the following appeal, which I am sending you for consideration, prayer and assistance:—

"Bulgaria continues to welcome and receive thousands upon thousands of Refugees very kindly. During the Balkan war (1912) they have been multiplied; but the Refugee waves spread widely and threateningly, since 1919 and especially this year. Thus they are each day knocking at the doors of Bulgaria in Slivengrad and St. Vrach. Numerous Refugee families are coming from the various ends of Thrace and Macedonia; they are coming without utensils, without chattel, without money, and only clad in rags, because all was robbed.

"Amidst the fierce winter an endless long row of good-natured and God-fearing Refugees leave their perpetual dear paternal roofs and beautiful birth forests and fields, with bitter tears, trembling, benumbed with cold and dampness, completely broken-down of hunger and misery, faded away of disconsolate sorrow, they are creeping slowly and silently, bending their heads down.

"Driven away from dear birth-land, these sufferers are passing over Bulgaria's frontiers with the only hope, to meet here at least a brotherly smile, lively sympathy and relief of their fortune.

"The sighs and lamentations of the freezing, sick and dying Exiles are heart-breaking. From the breasts of innocent women, children and aged persons go out affected cry and groaning; they are stretching out their hands for help. They are without any means for living,

without clothing, without food, and shelterless. We cannot find abodes for the continual arrival of Refugees. For this reason a great majority of them are living in Freight Cars, Cellars, Dilapidated Houses, and in stables; a very few of them are lodged in schoolrooms, barracks and tents. The rest of them, and they are the majority, are living under the blue sky.

"The terrible misery and the dreadful sufferings of these martyrs are beyond any description. A man ought to visit them in order to be sure of the diabolical pains of these innocent and helpless creatures, and then will say together with the Belgian statesman, Mr. Wandervild:—'This is a scandal for the whole of Europe!'

"The icy-breeze of death is afloat amidst all camps of the Refugees: 32,680 have died during the last two years! Only this number ought to terrify and affect each human heart, because only misery is the reason for this terrible death's mowing. If these healthy and energetic people were left at their own places, they would have enjoyed a long life, as their grandfathers did, and would continue to cultivate the Thracian and Macedonian fields and make them like adorning gardens.

"At this moment about 329,000 Refugees need to be supported, and 70,000 of them are in a very desperate condition; 92,000 children under 12, lack the most necessary means for living; 20,000 of these children are orphans.

"The suffering of the Refugees has found a good response in each Bulgarian heart. The Government gave 180,000,000 leva to relieve their burden. The Bulgarian Red Cross as well as all other beneficent societies made great efforts to help them. Even the School-children are giving a helping hand toward them. But Bulgaria is almost helpless to meet all their needs alone herself. The calamity is beyond her power.

"Thus the Refugees are looking to the Christian people outside of Bulgaria; they are stretching their trembling hands towards every Christian heart and cry:—

'Help us! we have a soul. Relieve our desperate condition, and help us to be useful to mankind.'"

And we appeal for them, too. We plead with all Christian Churches and good people, Help them! Thousands of them are homeless, bare-footed, undressed, and hungry!

They are worthy of your help, because they are suffering quite innocently.

Yours in His love and service, PAUL L. MISHKOFF.

AN ACCOUNT OF MISSIONARY TRAVELS

(Continued from June number.)

HOPING TO VISIT JUGO-SLAVIA BUT DISAPPOINTED

I supposed that after my visit with Brother Lukesh I would turn southward through Hungary and Jugo-Slavia into Bulgaria. But your American newspapers must have had something of the sensational bombing catastrophe in Sofia recently, and so you will realize my helplessness in the face of an almost impassable frontier. I received reports from the various consulates and supposedly accurately informed persons. But they were not in agreement. They were about equally divided in reporting an open and a closed frontier. Finally I appealed to our own American Consul in one of the Capitals, and he said it was so extremely difficult to cross the Bulgarian border in times of peace that he could not advise trying it at this time. Later I heard rumors that over 20,000 persons had been shot for complicity in the attempted revolution.

So I turned northward disappointed that I was unable to visit Brother Paul L. Mishkoff and his fine corps of workers in Bulgaria. Of course, I could send in the funds which the American friends have so kindly subscribed for the missionary support, Bible distribution and relief of the refugees, not forgetting more than a hundred dollars for the further support of the Bible women in their house-to-house visitation. But if there is to be another missionary journey for me in the future I hope Bulgaria will not have to be omitted.

MY STAY IN POLAND

Even with this curtailment my time seemed short, especially as I found in Poland so many friends from my former connection with the Russian Bible School in Philadelphia. When these boys met me it was with the usual Russian kiss of real greeting. I was able to attend part of a two-day missionary conference at Zdolbunovo, about 25 miles from the Russian border. Here the population seems to be almost entirely Russian, and the Roman Catholic churches of Western Poland turn to Greek Catholic, with their bulging towers and extra bar on the crosses which surmount them.

Most interesting of all the meetings here was the little gathering on an open field for the laying of the corner stone of a new mission chapel where it is hoped funds will soon enable the workers to erect a much-needed building. The ceremony was fittingly simple, in perfect keeping with the lack of display or ceremony in the work carried on by the missionaries and workers among the Russian people. I was delighted to meet here Brother Broadbent and Brother George Goodman, from England. These brothers laid the corner-stone with a few simple words and well-chosen passages from the Scripture, emphasizing Jesus Christ Himself, the chief corner-stone. Pray for funds to build on the foundation already laid. I saw the wall laid for twenty feet or more before I left Zdolbunovo. It is surely a measure of their faith, for I know they have no funds for the very simple building they are praying for.

It was at Warsaw, Poland, that I met Brother Hellyer. He left America six months ago in the interests of his work as Director of the Christian Testimony to Jews. He must have worked night and day. He is so tired and worn from his labors that I was almost led to demand that he return to America at once instead of waiting for a few more weeks, as he has planned to do. I wish he might have a little time to rest before he begins the round of summer Bible conferences, for I feel that he will work as hard in America as he has worked here in Europe.

I am sure it is of the Lord that Brother Hellyer is unable at this time to cross the Russian border into Ukrainia, for a tired body and weary mind could not well withstand the dangers of the visit, to say nothing of the heart-breaking sights and tales of suffering which would come to his eyes and ears. I am glad to report that the doors are as open for mission and relief funds as they are at present barred for the entrance of Americans.

A story of Poland would not be complete without the mention of Brother Zebrowski. He was formerly a priest in the Roman Catholic Church, and when he left off his robes and stepped out of his church a few years ago was thoroughly excommunicated by the Pope of Rome. Within the next few years he raised (in his own name, for no newly formed society could hold property) $125,000 for the building of three fine churches in Poland, where independent services have been held continuously to the present time. His utter unselfishness is indicated by the fact that though these three valuable city properties were held solely in his name, he freely turned them over to the three societies which were organized when the new political changes made Poland independent and brought them the right to hold property.

Brother Zebrowski has nothing to show for his labor but the existence of the work in other hands. He is now working to support his family, but is a much-needed man for missions in Poland. I learned that aside from one other ex-Catholic priest Brother Zebrowski is about the only educated man able to write on evangelistic lines in the language of the educated people of Poland. I wish he might be free to devote all his time to the spiritual needs of his own people. A man with a family must be quite sure of his call, however, and no assured support is in view at present.

I have come to believe that the spiritual needs of Poland's people are scarcely less urgent than those of the Russian people themselves. Surely a part of the stream of funds for evangelism must be poured into the various channels of this country. I can recommend from personal acquaintance at least a dozen men whose support ought to be forthcoming immediately. One of them has for years been freely giving of his time in personal work and missionary visitation and preaching, without definite support from any source. He ought to be assured that he would be properly cared for financially. It would enable him to move in and out among the people he loves with a freedom he does not now know.

Brother Hellyer will be so full of the Radost Bible School under that indefatigable worker, Moses Gitlin, that I will not attempt any description of this remarkable work. I must bear testimony to the effectual teaching of the Bible in this school, and to the astounding way in which the students are able to accumulate a working knowledge of the English language in half a year. What a wealth of spiritual literature from England and America this knowledge of English opens to these consecrated young men and women. Brother Hellyer will probably tell you of the very clear need for the purchase of a property for the firm establishment of this Bible School. While it was hard to get a complete vision of Radost with Moses Gitlin absent, yet I was in a way glad he had gone to England for a much-needed rest. My gladness is due to the fact that for a time at least Brother Gitlin will be able to discontinue his usual habit of overworking sixteen or seventeen hours every day. He needs your prayers.

This rather long letter has been written on the train since I left Warsaw on my way to Berlin. From there I shall go once more to visit the Russian Bible School and the good friends in Wernigerode, and thence to France and home. I have only touched here and there on some of the missionary points of interest. I have much good news and much to say of the needs, but this will have to come in later issues of the magazine. And during the summer and next winter I hope to be able to visit many of our friends and give them by stereopticon,

moving pictures and spoken words a share in the missionary journey to Europe.

Readers of "The European Harvest Field" know how insistently I have asked for prayers for the various missions and relief needs in Europe. Now they are so vividly before me that I shall be more emphatic and more insistent that our good friends continue in prayer that souls may be saved, and that the Word of God, may be sent to those who have it not.

NORMAN J. SMITH.

RUSSIAN CHRISTIANS IN NEED

The following extract from a letter by Miss Margaret Griffith, in which she writes concerning the work of Mr. Prokhanoff and the need of the Russian Christians, was supplied by Mr. Norman J. Smith, Secretary of the Russia Evangelization Society, who has but recently returned from a visit abroad in the interest of missionary work in Central and Eastern Europe. We pass it on to our readers for their prayerful reading.—*Editor.*

Berlin, May 11.

Those who know Miss Margaret Griffith, and friends who have read her former letters in "The European Harvest Field," will be interested in an extract from a recent letter. I met Miss Griffith in Warsaw last week, but she is now hard at work in Zdolbunowo, within 25 miles of the Russian border. In Wernigerode and Radost (Poland) they are still wishing she had remained with them and are hoping for her return, but her face is set toward Russia, and I would not be surprised to hear before long that she had joined Miss Nina Melnichenko in Odessa.—*Norman J. Smith.*

"Berlin, March 26.

"I was already to go to Poland to-day when I learned that you were coming. I wish I might see you and talk with you, but I am leaving this letter with Brother Prokhanoff. I've been here six months, and I've seen and heard much. I'm convinced that the world does not know the sacrifices made by the Russian Christians. I am sure that you agree with me that Brother Prokhanoff's work has been a mighty labor for God, and that it at present deserves help before all else. Somehow money misses Russia. Outside Russia there are needs; they are greater in Russia, and may God show you to do all in your power to get **money direct** to Mr. Prokhanoff. Why are those in the greatest need the ones who receive the least help. This is **true** of Christians in Russia. I know it from Sister Nina; I've heard it also from Brother Prokhanoff. May God bless your being at Wernigerode and here with the brethren and with Brother Prokhanoff to His glory. In His Name,

MARGARET M. GRIFFITH.

A TESTIMONY BY A MISSIONARY IN AUSTRIA

These kind words of appreciation, which breathe the spirit of gratitude, are by a missionary laboring with Pastor Monsky in Austria. Praise God for such a humble and greatful worker in this needy field. Let there be much prayer for him and the work of Pastor Monsky.—*Editor.*

"THE EUROPEAN HARVEST FIELD":

When I look back over my stay in America, my heart is filled with joy and thankfulness. It was indeed a time when the Lord has given me the desire of my heart. It was a privilege to see many Christian friends, and to share in some measure their joys and sorrows. Praise God that Christian oneness is not man-made but is of Divine creation. Is it not a good thing that we need not to make ourselves to be one, but only to give God a chance to show us that we all are one.

WHAT WE SAW IN AMERICA

Before I came to America I had seen something of God's mighty work in the Old Country, in Germany and England, and now I am glad to have come into vital touch with His people in America. The same blessed Spirit is at work everywhere bringing forth, as it were, a different glory and beauty in the Christian life of each section.

We seldom realized the greatness of God's grace in a more remarkable way than when we were allowed to stay for some time in the Moody Bible Institute of Chicago. What a wonderful center for effective evangelistic work the Lord has created there! Few things have been more searching to our hearts than the blessed testimony of the Great Commission Prayer League.

What a convincing lesson it teaches of the need of fervent, unceasing prayer. The fruitful labor of the Fundamental Minister's Union of Chicago cheered us, gave us new hope, as it does, I suppose all, who are in any way concerned about the subtle danger that threatens Christianity all over the world.

There are only a few of the things we saw, the memory of which draws out of our hearts praise. There are many more incidents and experiences which we witnessed of God's saving grace working in power in America.

All these revelations, wonderful as they were could not make us forget the great things which God has done in our own home land, in Germany, Switzerland, and in Austria. Something unexpected happened. We were lead to see and appreciate in a new way the riches of glory He has shed abroad in the lives and works of the saints. We learned the value of things which formerly we took as a matter of course. We have to confess to God the lack of gratitude for the gifts He has bestowed on the saints in America. He has manifested some of His Divine characteristics in a peculiar way in the hidden lives of men like Terstiegen, Pastor Stockmayer, whose names are familiar to many American Christians. There are thousands of others all through the country who in humble, unconspicuous way try to "follow the Lamb whithersoever He goeth." Some of the best things God does for us are hidden away from the eyes of the world but manifest to Himself. In Psalms 35:20 God's own are called "they that are quiet in the land."

GOING BACK TO AUSTRIA WITH NEW HOPE

We praise God for the still and thorough work which He does over there, for the way in which He is answering the deepest longings of the hearts of His faithful ones, conforming their lives and characters in some measure to the image of the blessed Son of God.

Since we were in America we feel that we ought to trust the Lord, not only to give us Divine hearts to love aright, but Divine eyes to see aright, for we might be misled. if for our information we recur to what the world sees with the eyes of the world.

There is a great verse in Romans *(12:20)*: "Be kindly affectioned one to another, in honour preferring one another." The danger is, being tempted like the Apostles of old, to see who is the greatest. We are glad that we need not worry about that. Philippians 2:3 settles the question: "But in lowliness of mind let each esteem other better than themselves."

I am now on my way to dark sorrow-stricken Austria. I am looking forward to the work with new hope and new determination to serve the Lord.

Hoping to be able to send you soon good news from the Field,

Yours in Christ,

GEORGE VISCHER.

THE REVIVAL IN RUSSIA

An address given in Russian at the "Light to The East" Conference in Giessen, Germany, Nov. 20, 1924, by Brother Motorin, Missionary of the Evangelical Society, and translated into English.

Many centuries ago the Lord God kindled the burning flame of His Spirit in this country of yours, dear friends. But only in the last few decades has this flame burned also in our country, Russia. We are members of different nations, and geographically a great expanse separated us from each other; yet we have found in you our elder brother. We read in your faces that we have the same fellowship before the throne of grace. So I have come as to an elder brother, to tell of what God has done and is doing in our country.

CHRISTIAN GREETING

Before I begin, I desire to greet you in the Name of our Saviour Jesus Christ. Friends in Odessa and in other cities in Russia have requested me to bring to you their heartiest greetings. A few days ago the leader of the All-Russian Evangelical Union, Mr. Prockhanoff, was with us. He also commissioned me to transmit to you all his sincere Christian greetings.

REVIVAL IS SPREADING

You are all aware that at the present time Russia is experiencing a great Revival Movement. The fire has spread from the cold north to the sunny south of our country, and from the far east to the densely populated western part of Russia. And in this vast area God's Spirit is at work. This great Revival Movement has not only taken hold of Russians, but the Gospel is being proclaimed among the Ssamoiedes, Sysjans, Choovash, Cheremys, and to those who live in the most remote parts of Eastern Russia.

A superficial onlooker might be skeptical that such a movement

should be possible in a country which has but recently passed through such upheavals. But it is so. God has used the tribulations as a means to work a great miracle. At the present time we have about 8,000 believing assemblies. This is a testimony of the power of the Gospel and of the Grace which God has poured out on Russia.

THE MESSAGE WE PROCLAIM

The message that we proclaim in Russia is founded solely upon the Apostolic Gospel. We stand for the whole undivided Bible. We believe in the full power of the Word of God as it was revealed in the days of the Apostles. It is characteristic of the Russian brethren that they give much time to prayer and reading of the Holy Scriptures. It often happens that assemblies spend whole nights in prayer; not merely because this is so typical of Russians, but also because we have the firm conviction that by prayer alone may the obstacles be overcome which stand in the way of God's coming Kingdom.

THE ORGANIZATION OF THE CHURCH

As to the organization of the Church we take the Apostolic times as an example to be followed. Our assemblies choose a body of experienced brethren out of their midst; this is the executive power. Besides we have Presbyters and Deacons. Concerning all other questions we give the gifts of grace full opportunity to develop and work out freely and to the full. We have preachers, Evangelists, Pastors and Elders; and to women freedom is given that the special gifts bestowed upon them may be fully exercised. Our desire is that the power of the Holy Spirit should fully manifest itself in our churches. Then this Great Revival Movement which has now spread over the whole vast Russian Empire has first of all laid hold of the lower classes of the nation. But we also find not a few members of the educated classes in our meetings. Even those who recently were ready to live or die for the Revolution; whose hands are blood-stained, have been converted. Verily God works miracles even in our times! The present movement also undoubtedly carries with it moral and cultural work of great value.

Our requirements for membership are, that one must be born again, and must lead a holy life. Only under such conditions do we take new members into the Church.

THE CULTURAL EFFECT OF THE REVIVAL

As to the value of the moral standards on our churches, the verdict of the Greek-Orthodox Archbishop is most characteristic. Recently a congress of the Greek-Orthodox Church took place in Russia. The question of how our great sectarian Movement could be checked and restrained was deliberated upon. One of the members of the Congress proposed to train some missionaries and teach them to fight this evangelization. After he had spoken, the Archbishop of Kieff rose from his seat and said: "I am of a very different opinion. I have noticed that those people have a higher moral standard than the Greek-Orthodox Church. If we wish to master this movement, the members of the Greek-Orthodox Church must stand on a higher level than the Evangelical." The whole congress applauded the words of this archbishop with cheers. We join in these cheers, for the high church functionary gave expression to a great truth. Certainly if all Greek-orthodox Christians were spiritually on a higher level than we, then they would also all stand nearer to God than we, and that is our heart's desire. This confession of the Archbishop gives evidence how deeply the Evangelical Movement has taken root in the Russian nation.

The Evangelical Movement has yet another cultural effect on the Russian nation. It is generally known that about 80% of Russians cannot read nor write. But among the believing Christians there are no more than 20% to 30% illiterates. In all our committees, courses of study are being held, in order that each one should learn to read and write. Even an old grandmother of 84 years of age, who near the end of her life has found faith, has taken up a spelling-book.

The Scriptural Culture of the Christian finds expression too in the outward forms of life. The houses and yards,—yes, even the streets in which the believers live have a different aspect. These changes in the economic conditions have even attracted the attention of the Soviet Government. Some time ago at a Congress in Moscow the question was raised by Kalenin, the head of the Soviet Government, how best to attract honest and able men for the economic departments of the State. The papers dealt with this problem at great length. I remember the words of Bonch-Bruievich, a man who had specially studied the religious question in Russia. At that Congress he said, "The economic life of Russia is crumbling. In the Moscow region alone there are 300 factories which are in a state of dissolution. If we wish to keep the Russian political economy from falling to pieces we must call the Evangelical circles to our aid." The Conference passed the following resolution: "We must see how to attract and enroll the best elements of the believers as members of the government administration." This shows the appreciation of the Soviet Government of the culture which is to be found in the Believer's circles.

THE WAY THE EVANGELIZATION WORK IS CARRIED ON

I desire specially to call your attention to the way in which the evangelization work is carried on in Russia. Though the Revival Movement in Russia is spreading like a fire or a flood which advances steadily and cannot be restrained, yet its growth is guided systematically. The 8,000 assemblies,—Evangelical Christians and Baptists,—each have a central controlling organization, known respectively as the All-Russian Council for Evangelical Christians and the Council for Baptists. Yearly Conferences are held, at which the representatives from all over Russia come together, to deliberate on the various inner and outer needs. Spiritual Conferences also are held at various places, though not in a way they do in Germany. I am nevertheless persuaded that God will in this respect soon grant us the same privilege as He has done in other countries. We are also arranging conferences at which questions concerning the education of Youth is discussed. Short Bible courses are held. There exist several publishing offices. The above-mentioned councils have preachers who are sent to the various communities on call. It is obvious that the Movement spreads not only by itself, but also in an orderly and systematic way. This organization, though difficult and tedious, bears much fruit.

WHAT PRECEDED THE REVIVAL

Whoever is interested in the Reformation Movement in Russia will doubtless want to know what preceded it, and what are its chief characteristics at the present moment. It was preceded by a time of acute suffering from which our brethren were not immune. The Russian Believers suffered cruel persecution during the second half of the last century. Distant icy Siberia has been filled with our brethren. In the Caucasus many thousand graves mark their way of suffering. Many of our brethren have lain in prison with chains on their feet and hands. In the villages fire was put to their dwelling places. They were banished from service. No sort of spiritual literature was permitted to be published by them.

I will tell you only one story from the dreadful past. It occurred in a family in the year 1912. Five of us had met in a house to read the Gospel. It was 11 P. M. Suddenly the door was torn open. A tall officer of the police, two gendarmes and a so-called missionary stepped in.

"What are you doing here?" the officer of the police called out roughly. "We are reading the Gospel."

"Have you any right to do so?" And without further parleying we were all seized and carried off. As we came out into the yard we saw that the place was surrounded by policemen, with the village priest standing in the midst of them. I might tell you of thousands of similar cases,—but should like to point out something else. From the year 1914, the beginning of the World War, almost all the Meetings in Russia were closed, and the preachers were banished to the prisons in Siberia. This lasted until 1917.

It is all a picture of the past, but it must stir our hearts to deep reflection. The way for the present great spiritual Movement was prepared by the sufferings of our brethren. It will be the work of future history to ascertain the facts which have called forth the Movement itself. At the time when abroad there existed liberty to preach Christ anywhere quite freely, we were not even permitted to gather in cellars.

But the suffering did not end with the closing of the great war. Even during the last seven years the bodies of our brethren have been covered with blood. Many of them have died in prison; many have been shot; many still suffer in cold Siberia, or in the Solovetzski Monastery (on the borders of the White Sea), or live in dire need and misery.

I do not state all this to draw out compassion, but to put forth in a living way what St. Paul means when he says: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." "But if we suffer with Him, we shall also reign with Him." It is true even to-day that the blood of martyrs is the seed of the Church. **So we thank the Lord for the great honor He bestows upon us that we are permitted to suffer shame and death for His Name's sake.**

(To be continued.)

Missionary Department

JEWISH SECTION

THE PRESENT AWAKENING IN EUROPE AMONG THE JEWS

F. SPENCER JOHNSON

"The dry bones" are moving. The young Jews of Poland are aroused. Something is happening that is causing a stir. We will not call it "Revival." It is an awakening. Picture to yourself a small Hall in the City of Warsaw. At five o'clock Saturday evening the meeting begins. Some have arrived early to get a good seat. To reach the Hall they must climb three flights of stone stairs, then go through a dark entrance to find the door, the latch of which makes enough noise to cause half the audience to turn their heads and scrutinize the individual entering.

The click of this old door latch is very curious, and sometimes distracting to the speaker. A few young women attend, but the majority are young Jews of the smart, up-to-date, well-dressed type. One eager young man takes notes copiously—intending to put some "straight" questions at the close. A few seem to have a desire for horse-play, but the majority are keen, eager, serious-minded listeners. Sometimes three Gospel messages from God's Word will cover two and a half, or three hours; and this without any singing or music. Then at the close, several will spring up to their feet to ask questions. Frequently half a dozen will try to speak at the same time.

The writer attended two of these gatherings, and came to the conclusion that it was a work of God. A real movement of the Holy Spirit, and a matter of serious responsibility for the Christians in the Homeland for **EARNEST PRAYERFUL SUPPORT** and constant intercession.

Moses H. Gitlin (Brother Moses) will value the prayers of the Lord's people, as he labors among the Jews, Russians, and other Nationalities.

GOOD WORDS ABOUT THE BIBLE SCHOOL AT RADOST

Miss Margaret Griffith wrote a letter to a friend at Wernigerode, who kindly permitted Mr. Norman J. Smith to have a copy of the letter, who has given it to us. We are delighted to share the news it contains with our readers and trust it may deepen their interest in the work of the Bible School at Radost. Miss Griffith is an active and devoted missionary, and these kind words by her about this school should carry a great deal of weight. Let there be much earnest prayer for Mr. Gitlin, all the students and the school in general, that wisdom and strength may be given Mr. Gitlin and the students, and that the means may be forthcoming to carry forward this work and to enlarge it according to the will of the Lord.—*Editor.*

RADOST, April 6.

"Now I must tell you a little of Poland. My first impression was how old all the buildings are, how very muddy the streets in comparison with Berlin. The faces of the people as a whole are a marked contrast to any country I have ever been in. Their faces are not lit up and most have a degenerated and dissipated look. A group of children caught us on the street and amid their cries we were held until we gave them money. They literally grabbed us and held us by our clothes. How I wanted to take them all and give them something warm to eat. We see many old women sitting on the pavements, or on steps along the street and I never saw so many people who have the appearance of having nothing. Ragged clothes are a most common sight.

"The Bible School is indeed wonderful. The 18 young people are like one family, with Brother Gitlin as father and Mrs. Gitlin as mother. They are so simple in their faith, so earnest, and so in love with the Lord and in harmony with Him and with each other, that the joy and love of Christ fills the house in an overwhelming way. I never saw a Bible Course so adapted to fit the needs of students as this one. In 7 months they have a working knowledge of English, the Bible, singing of hymns, and are spelling in English and Russian and a practical knowledge of homiletics, psychology etc.

"One thing they do which is original with Mr. Gitlin is to go through the Bible in 6 months in this way. They read all together quietly from 6-7 each morning. Then Mr. Gitlin, led of the Spirit, gives out what God gave him in the Word from the portion they have read. We have prayer for 20 minutes. This is a wonderful 3 hours with the Lord and His Word. In the evening the same thing is repeated from 6 to 9 in the New Testament. All have marked their Bible uniformly so that they know just how many columns there is each day. I am surely rejoicing over all in the school.

MARGARET M. GRIFFITH.

LETTERS FROM STUDENTS IN RADOST BIBLE TRAINING SCHOOL

We are glad to publish these letters from the Students in the Radost Bible School. They give a little glimpse into their life history, their zeal for the Lord Jesus, and their need of sympathy and help from the Christians here. We are glad to say through the kindness of a Christian Brother we have the promise of Scofield Bibles for all of the Students in this year's Course of study.—*O. R. Palmer.*

(Continued from June number.)

Radost Bible Courses, P. O. Box 520, Warsaw, Poland. Feb. 5, 1925.

PASTOR O. R. PALMER:
ESTIMATE PASTOR PALMER:

Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. I am one of the students of the Bible School at Radost. I descend of a White-Russian family of a pedagouge in Russia, and before my conversion I was labouring in the field of public culture. I knew little of God and the Word of God. I turned to God in prayer, and He gave me the possibility to enter the courses at Radost.

The largest part of the time and our courses, namely, about five hours daily, we employ in the reading of the Word of God. We study Bible subjects of which the Sunday School lectures are especially interesting to me. We study also the English language. The Lord is blessing us, so that we make wonderful progress. Our dear instructor, Brother Gitlin, was telling us very much about your spiritual work in general, and in particu'ar about your church work, African work, Jewish work, Russian work, European work and Relief work.

While you are giving away, so much time to diverse activities in other countries, it brought me great pleasure to hear, that you are interested in our school, supporting it from the very hour of its foundation.

Meeting certain of the last year's students, I often heard about that gratitude which they felt to you for the Scofield Bible, which they received from you, and which to them has brought very much profit in their spiritual life and work.

Knowing the necessity in such help we ask you to help us in this, that more, seeing that the English Bibles from which we are studying belong to the courses and we use them temporarily, and at the end of the courses we will have to return them.

Having courses for very little time, in all eight months, and using the larger part of this time for study of the English language we believe that the interpretation of the hard places as found in the Scofield Bible will fill up those defects, of our studies, which we may have owing to the shortness of our courses.

I have firm assurance that the Lord will dispose your heart, and also your friends in this holy cause. I thank beforehand you, and pray the Lord to help you in this good affair.

Excuse me for the poor diction and contents of my letter, and for my boldness.

Greetings to you, your family, your friends, and your church and all those that love Lord Jesus Christ.

I ask you to remember us in your prayers.

Your least sister in Christ, SOFIA A. JASROSKAGA.

Ps. 61:2.

Radost Bible Courses, P. O. Box 520, Warsaw, Poland. Feb. 5, 1925.

PASTOR O. R. PALMER:
MY DEAR PASTOR PALMER:

Grace be unto you, and peace from God our Father, and our precious Saviour and Lord Jesus Christ.

The undersigned is a Hebrew Christian young man, a medical student from Russia, at the present time an auditor of the Bible Courses of Radost.

The greatest joy, that we students of the Radost Bible Courses have is the possibility to spend daily many hours in the study of the Word of God. We are led repeatedly to make mention in our prayers of the children of God, which help us in various directions to have the possibility to be here.

Our dear Brother Gitlin told us very much about you, and your work on the along manifold lins, and in different lands and among different nations. Hawever still more pleased was I to learn that you also are interested in the labour of Jewish-Christians, and that you are one of those Christian leaders, which is full of care to the Jewish people.

Brother Gitlin told also, that one of the founders of our Bible School presents itself in your face, and that in you we have a spiritual and material benefactor, so that we have the possibility to prepare ourselves for the service of God.

My dear Pastor Palmer, one of the greatest defects, that we have in our School is the absence of corresponding manuals in any language, which we have not the possibility in general, to secure in Poland. On account of this we have no opportunity for a deeper study of the Word of God. With regret we must recognise that in this direction we are very poor However, we have a Father in heaven, who is very rich in all, and He can send us by His will for what we long ago began, and still continue to pray.

The students of last year had the happiness to recive from you English Bibles, which they consider a great help in the study of the Word of God, and in their work of our Savior. We know very well, that in the English language we can find help for our preparation to our holy work, and for this purpose we attend very much time to the study of English language.

We can see how much help gave the Scofield Bible to the students of the last year. We use now temporarily the English Bible, which belongs to the School inventory, but when we finish we shall have not the possibility to continue to read the English Bible.

Permit me therefore, Dear Pastor Palmer, to take the liberty to apply to you, that you make mention of us in your prayers, and endeavor to interest in this case other children of God to help and send us in general, and me in particular, a copy of the Scofield Reference Bible, which is so necessary for more intelligent study of the Word of God, and consequently also for our service of our precious Saviour.

We read the English Bible every day and translate it in the Russian language and for the short time that we are in School, thank God, we can understand al of what we read in the English New-Testament. We hope that through the four months, which we have yet to study in this School we will yet much more succeed in our knowledge of the English Bible, and will understand well every thing.

I thank you before-hand for it, because I am convinced that by the will of God you will do all, that you can to help us to realise our sacred need. I thank also before-hand all the financial and material helpers, also those who will ship and present to us.

I have hopeful expectation, that this desire of mine, in which I believe is also the will of God, will finish with great success.

Please excuse me for the poorness of this letter seeing that during this short time, namely three months of my study of the English language here, I could only in this measure make progress and I am full of hope that at the end of my studies at the Radost School e. i. early next June, I will have the necessary use of this language.

Peace be unto you, my dear Pastor Palmer, and love with faith from our God the Father and Lord Jesus Christ.

Peace be unto them, that love our Savior Jesus Christ in sincerity.
Inexpectation to honored with your favored reply, I am
Your least brother in Christ, M. BACHKURINSKY.

Jer. 33:3.

ISRAEL LISTENS

The Ibos of Nigeria are interested in Jewish missions. Much more should we be in view of a remarkable phenomenon, the sudden attention of Israel to the Christian message in so widely separated places. Dr. Sinnreich, a converted rabbi and doctor of philosophy of the University of Berne, preaches to hundreds of Jews in the open air in Glasgow. In Mogador, Morocco, according to the Jewish Intelligencer, the mission hall is attended each week by five hundred Jews; in Cairo classes are crowded with young and thoughtful Jews eager to learn; in Jerusalem the House of Industry attracts young inquirers to such an extent that all who are not clearly in earnest are asked to retire to give place to those whom the truth has gripped. In Poland the search for truth is, according to the same journal, reaching the dimensions of a mass movement, and meetings have to be repeated four times in succession to deal with the overflowing numbers. The church of the Evangelical Czech Brethren has asked the Free Church of Scotland to resume its Jewish work in Prague for the four hundred thousand Jews of Czechoslovakia. The Budapest Jewish Mission of the Free Church of Scotland describes its present opportunities as "unparalleled." "Our schools are simply chocked with pupils. We have six hundred and sixty on the rolls and have to turn away many. We have just had a series of special meetings, and the hall (which has space with standing room for seven hundred) has been crowded every night. Here as everywhere since the war the Jews are willing as never before to listen to the Gospel."

The Apostle, in Romans 11:32, said of his brethren that God had closed them up in unbelief **that he might have mercy on them all.** Peter, the Apostle to the Jews, after toiling all night "closed in" (the word is the same) the mighty draft of fish. May it not be taken as a parable of a coming conversion of Israel? Certainly for the first time in a night of nearly two millenniums the ear of Israel has begun to listen. The most frequently quoted Old Testament passage in the New Testament is that of the 6th of Isaiah, which speaks of the heavy ears and shut eyes of "this people." Should we not be all attention when we notice this strange change? Did not the Lord tell us that summer was nigh when the branch of the withered fig tree became tender again? *(Matt. 24:32).—Sunday School Times.*

FIRST HAND INFORMATION OF PRESENT CONDITIONS IN CENTRAL AND EASTERN EUROPE

Henry Hellyer, Director of The Christian Testimony to Jews, who has been making a six months' Missionary tour to the field in Europe, including Poland, Volhynia and other parts of central Europe, is now back in the homeland. He has a story to tell of the remarkable working of the Holy Spirit among Jews and Gentiles. Friends interested in the working of God across the waters who would like to get first hand imformation from one coming fresh from the field, can do so by communicating with the office of **The Christian Testimony to Jews, 901 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.** Mr. Hellyer will be glad to accept invitations from Churches or Missionary Societies to give this information. Write at once and ask for a meeting.

American-European Fellowship
for Christian Oneness and Evangelization
2244 N. 29th Street, Philadelphia, Pa. Date_____

DEAR FRIENDS:

In response to the editor's appeal for subscriptions to the "European Harvest Field," to assist in the evangelization of Central and Eastern Europe, I enclose $1.00 for a year's subscription, and also the following amount for the work:

WORK AMONG RUSSIANS $ _____ WORK IN BULGARIA $ _____

WORK IN SERBIA $ _____ WORK AMONG JEWS $ _____

RELIEF WORK $ _____ RADOST BIBLE SCHOOL $ _____

HOME EXPENSES $ _____ ORPHANS $ _____

NAME _____

P. O. BOX, STREET OR R. F. D. _____

CITY _____ STATE OR PROVINCE _____

(If a subscription for some friend accompanies, please give name and address on separate sheet of paper. Write plainly, please).